
Imprimatur,

Nov. 8. 1686.

Guliel. Needham.

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WHOLSOME
ADVICES
FROM THE
Blessed Virgin,
TO HER
Indiscreet Worshippers.

WRITTEN
By one of the *Roman Communion.*
AND
Done out of the *French* into *English*,
By a Gentleman of the Church of *England.*

With a PREFACE
Shewing the Motives to the Translation.
By — Tayler.

LONDON:
Printed for Randal Tayler near Stationers Hall. 1687.

OF THE
VOLUME

THE
VOLUME

TO THE
LADIES

BY ONE OF THE
LADIES

OF THE
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THE
Translatour's PREFACE.

Since our English Romanists think it for their turn to make Forreign Books speak English; I hope they will be more just, than to be offended, if the English Protestants take the same liberty, especially when we Translate the Works of men of their own Communion.

Without any disparagement to the learned Labours of forreign Protestants in the common cause of Reformation, we may, I think, wholly leave our Country-men to be instructed in the merits of the Cause, as to the disputing part, by what has been done by our English Divines.

But because the pretended Catholicks complain both in French and English, how much they are Misrepresented by us, I think no body of either Church can justly blame me for doing this Book into English; the matter and the History whereof will shew how they Represent themselves, who call us Misrepresenters, and particularly that we do not wrong them when we say, That if they will follow the prevailing part of their Church, they must Worship the Blessed Virgin and her Pictures and Images, with a Worship that is due to God onely.

This Discourse was Written by a German, who was both a Papiſt, and a person of high employment under the Prince of Suarzemburgh; and it was Printed in French as well as Latine, at Gant, at Lisle, and at Cologne, and I think in some other places in Flanders. It went handsomely into the World, and by some of Note, was kindly entertained; as you will see by the approbations annex'd to the end.

The Translatour's Preface.

I confess, this Book of Advices was designed to reduce the Worship of the Virgin to mere praying to her, that she would please to pray for the Worshipper: And so it establishes that Worship of her as lawful, which together with several passages pursuant to that principle, and the Prayer to the Virgin in the end, no Protestant can approve; and I think enough has been said of late to shew that no Christian ought to approve even of these things.

But the other Errors which the Book reproves, both in opinion and practice, are of so horrid a nature, that if the credulity of many of our Adversaries be equal to the confidence now in use amongst their Priests, it may in time pass for a Church of England Sham, especially since our Author makes the Blessed Virgin talk as like a Protestant, as can well be expected from a person under the power of his Education and Prepossession.

For who can believe that Catholics should be so stupid, as to put their trust in Images and Pictures, and to believe Divinity to be in them, and in one Image or Picture more than in another, and to give those Titles of Honour to the Virgin Mary, which belong onely to God? No, by no means. These are neither better nor worse than Protestant Lyes,

* Advertisement to Monsieur de Mux's Exposition. p.

4. † Exposition

p. 5.

*and * the hideous and terrible Representations which Protestant Ministers in their Pulpits and Writings make of Catholics. Alas! they † onely pray to the Virgin Mary to pray with them & for them, to our common Master, in the Name of our common Mediator Jesus Christ.*

But be it known to all the World, that the Author of this little Treatise was a Papist, and an honest Papist too. And to whom, I pray, did our Author Write? to Papists or to Protestants?

They are not the modestest men in the World with whom we have to do, and yet I believe none of them will be so bold, as to say openly, either that the Author was not a Romanist, or that he reproves Protestants for the Crimes that are here expos'd. And if he has done honestly in reproving them

The Translatour's Preface.

them, I leave others to judge with what sincerity things so notorious have of late been dissembled; and not onely dissembled, but openly deny'd: What signifies a new Exposition of Doctrine, to reconcile us to a Worship that could never be justified, and is the same that ever it was? Ever since the Adoration of the Blessed Virgin and the Saints has been in fashion, it has been defended by the Authority of the Roman Church, and at last of the Council of Trent. Now we are told that the Church requires no such thing; But is the practise alter'd? Are the Missal, the Breviary and all the publick Offices reform'd in this particular? No such matter. But then if these men were trusted with their Churches Authority, what ease do we gain by their fine Expositions? Why, there is this alteration of the Case: That whereas we were heretofore to adore the Virgin and the Saints, and to acknowledge that we did so, we are now to do the same thing, and not to believe that we do it, which certainly is the harder case of the two, and I doubt every whit as dangerous: For is Religion a matter of curious notion, witty speculation, and neat distinction? Is it an art to make men do one thing and say another? does it consist in putting a fair gloss upon a foul practise? or is it not a Rule for Action as well as Judgement, and does not the very life of it lie in practise? And I think it will not be deny'd, that publick and solemn Worship is a principal part of Religion: If true Worship were nothing but speculation, and the head onely were concern'd in it, these Expositions might help to save mens Souls, by setting the notion of Worship right in their heads so far as they do it; while in the mean time people are very quietly suffer'd, nay, requir'd to contradict Scripture, Sence, and Reason in their practise and outward Worship: quietly I say, and without reproof, excepting when the spirit of some singular men, or a very few here and there is stirr'd up within them, to their no small danger, to declare against these things. But if right belief and practise should go together, as hitherto the

The Translatour's Preface.

World hath thought: *What Charity is that to the Souls of men to expound Doctrines of Worship, to them one way, and to make them worship a quite contrary way?* Had the Bishop of Meaux done like this honest man whose Discourse I have Translated, had he plainly reprov'd the Idolatry of the people instead of palliating it, this had become the character of a Bishop; and that high trust belonging to it, which is no less than the care of Souls: But this is not to be expected from men that serve the cause of a Church which will by no means endure a change of things, but is content to have the Names and Colours changed for a while. And there is no man of sense but understands her reasons both for the one and the other: and it is not reasonable for those men to take the measures of their Doctrine concerning Worship from Expositions, who can come at the knowledge either of the Rules or their Practices.

Let him that desires not to be deceiv'd, run over their publick Offices and allow'd Prayer-Books, or let him visit their Churches; let him observe the Shrines of the Blessed Virgin, the Lamps and Candles burning, the Incense offer'd, the Knees made, the Litanies and Processions appointed for her and the honourable Titles due to God only, given to her: Let him consider the people prostrate and praying to her for those good things and Graces which are fit to be ask'd of God only, because he only can give them: Let him be a Judge for himself of all that practice, which speaks as great, nay a greater trust in her than in God: Let him I say, look upon the Roman Worship in the practice of it, the allow'd, establish'd and solemn practice of it, and be deceived with Expositions and Representations if he can: Let him believe his own Eyes and Ears; but if he will not, let him believe such Guides as the Bishop of Meaux and the Representers.

But I have this farther to say, That if these men have given us a fair and honest account of things; How came this little Book to meet with so much opposition? 'Tis a publickly

by known that Father Crasset wrote against it, as 'tis publicly now avow'd by the Bishop of Meaux, that this Father has nothing (that he knows) in his Book contrary to his Exposition; but with what sincerity you shall see presently: the Book is intituled, La Veritable Devotion, Envers la Sainte Vierge, &c. And here I cannot but repeat what has already been observed by the Author of the Exposition of the Doctrine of our Church: That this Book of the Jesuit's was printed at Paris in the year 1679; was Licensed by the Provincial, approved by the three Fathers of the Society appointed to examine it; and came abroad with the King's permission. The Jesuit tells our Author, that for fear of giving scandal to Hereticks (as he is pleas'd to call us) he has given a very great one to Catholicks (as they call themselves) that the learned men of all Nations had written against him; that the Holy See had condemned him; that Spain had Banish'd him out of its Dominions, and forbid to Read or Print his Book, as containing Propositions suspected of Errour and Impiety; that he abused the Holy Scripture, and imposed upon Catholicks by taking them off from that Piety and Devotion which is due to the Mother of God; and in a word, that he hinder'd people from the General Invocation of Saints and Worship of Images: To conclude, whereas the Bishop of Meaux says onely, that it is profitable to pray to Saints: This plain dealing Jesuit, which is a rarity to find, affirms it to be necessary; and that we are indispensably oblig'd to pray to her, that it is the Will of God we should obtain both Grace and Glory by her; that all men should be saved by the Merits of the Son and Intercession of the Mother; And therefore forasmuch as God has resolv'd, not to give any Grace, Mercy, or Favour, but what passes through the hands of Mary; and as we cannot be saved but through Grace, so it must be confessed that we cannot be saved but through her. He that has a mind to see more of this Divinity, may go to the Book it self for more of that, to the late Defence of the Exposition

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sition of the Doctrine of the Church of England: It seems the Bishop of Meaux knows nothing in Craslet's Book, contrary to his: Methinks I would fain hear Father Craslet say, that he knows nothing neither in the Bishops Book contrary to him the said Father; for then I am sure there is one thing in which they would agree. In the mean time, this little will serve any man to make a Judgment how admirably Father Craslet's Reproofs of these Salutary Advertisements accord with the Bishop of Meaux's Exposition; and whether there be any considerable difference between this Bishop's Doctrine in the point of Religious Invocation and Worship of Saints, and the Advices of this little Book, I leave you to judge upon reading it. There is indeed a great difference as to the representation of the Fact, for the Bishop would insinuate, that the pretended Catholicks do no more than what he Teaches. But our Author deals openly, and fairly gives us to understand otherwise. Now I would know what favourable construction Charity her self can put upon this proceeding. The Bishop of Meaux is extolled by Bishops, Archbishops, and Cardinals, and by the present Pope himself; but Monsieur Widenfelt our Author, is run down by the Clergy and great men of the Roman Church, and condemned by the Pope. And yet if there be no fraud in the Bishop's Exposition: and if the Clergy of Rome would not have the Virgin Worshipped with Honours due to God only; Monsieur Widenfelt has committed no crime, for he says no more than what the Bishop of Meaux would be thought to mean: Why is he then so severely dealt with? A little satisfaction in this matter would do no harm; for 'tis a Riddle we have but one way to untie, and that is this: Monsieur Widenfelt's Book was written to reform the pretended Catholicks; but the Bishop of Meaux's was written to convert the pretended Hereticks: Monsieur Widenfelt therefore plainly reprov'd the common impieties of the Roman Worship; Monsieur de Meaux in pursuance of

of his end, grossly dissembled and palliated them. Now to both their ends, it was necessary to hold forth the same Doctrine; and it seems his Holiness approves of good Doctrine when 'tis shewn to invite men to a contrary Practice, but he cannot like it when 'tis shewn with an intention to deter them from it.

I must confess my self sensible of some difference in the manner of Monsieur Widenfelt's and Monsieur de Meaux's appearing for the same Doctrine, and that no trivial one. Monsieur de Meaux expounds it with labour and artifice, so as to provide Evasions, as well as he could, for inconsistent Practices, and when the present turn is served, to secure a retreat into Father Cresset's, that is, into the Old Popery. On the contrary, Monsieur Widenfelt writes easily, naturally, sincerely, and like one that had no other intention, but to reform those wretched Opinions and Practices of Roman Catholicks which he re-proves.

In the mean time, as I have already observed, he must be a very incapable person who sees not that the Bishop of Meaux would be construed and understood by Protestants, as if he aimed at the same sence, which is pursued by Monsieur Widenfelt, viz. That the Worship due to God, ought at no hand to be given to the Virgin. But if the Bishop were so understood by the Pope and the great men of the Roman Church? I ask once more why one is condemned and the other approved? For my own part I cannot but discern the Judgement of God, in taking the wise in their own craftiness; for if the Approbations given to the Bishop's Exposition are with so much colour offered to convince us, that the Doctrine of his Book is the true and genuine Doctrine of the Church of Rome; then shall the furious Opposition that Monsieur Widenfelt has met with from the same hands, as strongly convince us of the contrary; and that the Church of Rome holds that the Virgin is to be Ador'd with Divine Honours; and more
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Strongly too, since by all circumstances it appears, that Monsieur de Meaux is approv'd in artifice, and for a design, but Monsieur Widenfelt oppos'd in good earnest.

But be this as it will, one thing I am sure of, That here we have Pope, Cardinals, Arch-bishops, Bishops and Guides of the Roman Church, contrary to one, another in the face of the World, and that not about trivial and slight matters, the Question being no less than this: Whether the Honour that is due to God only, may and ought to be given to a Creature or not?

And is the so much boasted Unity of the Church of Rome come to this at last, that they cannot agree in a point so fundamental as this is, and which one would think, needs no Council to determine it; if any one can be so plain as to need it not? Certainly if they have the only means of Faith and Unity amongst themselves as they pretend to have, they are the worst users of them that ever were in the World.

And it is very strange that any reasoning man should either hope for an Infallible Guidance in a Church, which has not compos'd that Difference, or think his Soul safe in the hands of those men who are at such variance in a point of so vast importance.

For which, and for many other reasons, commonly enough understood, I do now beseech thee, Dear Reader, of which Communion forever thou art, To take warning against these Guides, at least to that degree, as not to take their authority for a sufficient reason to believe what they say; and then I doubt not but by the Grace of God thou wilt be able to find which of the two Churches it is that dealeth sincerely with the Souls of men. I know how they hope to work upon weak minds, and to prejudice them against all that we have to say: They say that we are all Damn'd for Separation from their Church. But then you must be very weak indeed, if you do not consider, that this is in every Bodies Power to say, and therefore not to be regarded, unless they could prove it,

it, as well as say it. And observe this whilst you live, that the less able men are to defend their way of Worship and Religion, the more plentifully do they thunder out their threatenings of Hell and Damnation. For what would you have them do? They find themselves at a loss for Arguments to convince your Understanding, and therefore they must not be wanting to work upon your Passions: which I do not say as if it were not the most serious business in the World to escape Damnation. For most certainly it is, and no man uses a more awaking Call, who persuades me to be of his Communion, than he that tells me that I am Dam'd if I stay where I am. But what then? Must I presently go over to him? No certainly, that were the poorest simplicity in the World. But I will the more carefully consider what he says, and see how he proves that I am in the way of Damnation; he shall be sure of my attention, and if he can convince me of any damnable Opinions or Practices, he shall be sure of my thanks too. But if I am once satisfied, that the strength of his Cause lies in nothing else but pouring out Curses, and pronouncing me to be in a damnable Condition. I may well wonder at the mans confidence, and begin to think whether there be more of the Fool or the Artist in it: Nor will the matter be mended, though he pretends a most tender Charity to my Soul, and that he would not speak such terrible things, if his heart did not bleed within him to think of the condition I am in. For this is as easily said as all the rest, and when it is said, it will indeed, raise my expectation of such very clear and strong Reasons from him, as may answer his affectionate and passionate Expressions. But if I find my self disappointed as to that, his proceeding with me is still the more ridiculous; and as his Zeal grows greater, it has less power to shake my constancy, because it arises without Knowledge and Judgment.

Besides all this, consider with me good Christian Reader, what heed is to be given to the confidence of these Men, when they tell us that we are all in the way to Hell; who

The Translator's Preface.

can quietly suffer such Multitudes of their own Communion, to give the Worship due to God onely, to a Creature. Not to dispute whether their Church teaches Idolatry, it is too evident that they are a vast number who are guilty of it amongst them; as you may see by this very Book, written by one of that Church, and who very honestly reproves them for it. Now I ask, Why do not these men that so charitably denounce Damnation against us, shew a little of this Charity at home, unless they think Idolatry not a damning Sin? Let them answer this if they can. Does not this Book reprove damnable Practices? I will appeal for that to the Bishop of Meaux. Are they not rise in the Communion of the Roman Church? I will appeal for that, to Monsieur Widenfelt, nay to Father Crasset, who writ against Widenfelt, not for Misrepresenting the Roman Catholicks, but for designing to Reform them. Well, but Monsieur Widenfelt has declared against these Practices, and he was a Papist. Very true, and what has he got by it, but to be condemned by the Pope, as Crasset says, and contradicted and censur'd by these men, that thunder out Hell and Damnation against us? What shall we then say to these things, but that it is for the Worldly Interest of these Men, not to threaten Damnation to the abused People of the Roman Church. And then, whether it be their Charity, and Bowels of Compassion to threaten it against us, I leave the whole World to Judge.

Be not therefore scared with their threatnings, which manifestly have too much partiality in them to savour of the least Charity, but take the Apostles Counsel, Prove all things, hold fast that which is good. Consider with your selves, what a horrible presumption it is in them, to Damn a man for praying to God onely, through the Merits and Intercession of his dear Son. The ancient Creeds, my Brethren, were for several Ages thought to comprize all points of meer Faith, which God was pleased to think absolutely necessary to Salvation. If therefore the Authority of the
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The Translatour's Preface.

Primitive Church is to be regarded, who will regard the Censures of those men, who pretend that so much Faith, together with the belief of all that God has reveal'd in the Holy Scriptures, and the offering up of our Prayers and Praises to Almighty God, through Jesus Christ onely; being joyn'd with a good Life and sincere Heart, will not be sufficient for Salvation?

'Tis a sign they dare not dwell upon the merits of the Cause between them and us, when they make hast to pass Sentence upon us. Tell them therefore, that they ought to take more pains to convince you of holding damnable Errors, which if they do sufficiently, they may spare their heat of threatening you with Damnation, which you have already learn't in the Communion of our Church, to avoid with fear and trembling. Nay, I can assure you, they will be at a loss what to say, if you tell them, till it be argued out on which side the Error lies; it is a most preposterous course they take to threaten you with Damnation, since if you are mistaken, you are certainly in a more safe condition than they are, if the error be on their side: For as to this particular of not praying to the Blessed Virgin and the other Saints, if we Protestants are mistaken, as you have been told by our Excellent Expositor, we still run no hazard, we violate no command of God in not doing of it, we continually put up our Petitions to the Throne of Grace, and we are secure that we are both heard and shall be answer'd, if the matter of our Petitions be fit and reasonable, and our lives holy. But should Roman Catholics be mistaken in doing it, they do not onely lose a great many prayers, but they dishonour our Divine Mediator. Now what can betray a greater weakness than to give any heed to their words, who threaten our side with Damnation; when if we consider the things themselves, the uncertainty and danger are apparently on theirs.

Finally, Brethren, shew your selves men, and be not frightened and imposed upon by those persons who before they

Exposition of the Doctrine of the Church of England. p. 84, 85, 86.

The Translatour's Preface.

understood, were by Oath engaged to serve the Interest of the Court of Rome, and in doing of which, they seldom miss their own ends. I will not say that no Protestant Minister ever had any Worldly ends in Writing and Preaching against the Corruptions of the Church of Rome; but I will say one thing, that the Principles and Doctrines of the Church of England are not calculated for the raising of her Worldly Power, Wealth, and Glory, and that if our Clergy were not with held by Conscience, they are the veriest Fools in the World not to turn Papists, and not to perswade as many as they could to turn with them: But least you should think I am of the Clergy my self, and so under temptation to Partiality, therefore I faithfully declare that I am a Layman, and have no interest in the World to serve, but that of my own Soul, and if I can, the Souls of other men. I have for some years made it my business to examine the differences between the two Churches, and I do here solemnly profess in the presence of God, that I cannot but conclude, the Worship, the Doctrines and Practices of the Church of Rome to be so extremely dangerous, that nothing but invincible Ignorance, of which God onely can judge, can give us any reasonable hope of their Salvation, who live and die in that Communion: But I am so well satisfied of the integrity and purity of Faith and Worship maintained in the Church of England, that if I had a thousand Souls to save, I should live and die in her Communion; and through God's merciful acceptance of my sincere endeavour to lead a holy life, and the merits and mediation of my dear Saviour, I should not in the least doubt of their eternal Happiness. And therefore I cannot but earnestly invite and beseech all persons who have any care of their immortal Souls, to consider in the fear of God, what has been said, and to make use of those means of Instruction in this Dispute, where with these days so plentifully abound; for if they do this, I hope and pray that all who are sincere in the other Church, may come out of it, and enter into, and abide in this.

The Translatours's Preface:

I shall conclude this Address with a short, but comprehensive Rule, whereby the meanest capacity may judge of the truth of a Religion. Now that there are so many busie every-where to puzzle you with intricate Questions and obscure Discourses, you may satisfie and secure your own Souls by settling this plain and eternal Truth in your minds: That Religion, which not onely Teachers and Practices directly contrary to the Second Commandment, but also leaves it quite out of the Decalogue; and makes it almost impossible for Children and Novices to learn it; that presumes to alter and mend what our dear Saviour has Instituted and Commanded; that sealed up the Scriptures from the people of God, till the Reformation has made them a little more honest, and yet gives not free liberty to read them; that is promoted by such ways as have been used in our Neighbour-Nation, Can never be of God.

Our Saviour's Rule as to Persons, will hold in Doctrines: He told the Pharisees who did evil things, That therefore they were not of God; neither therefore is that way of Religion from God, which allows and teaches them.

And now I humbly beseech God to bless this Translation and this Epistle to the ends I design by them, which I will not fear to repeat, and they are, To preserve Protestants from entering into a Communion, where by this little Book, they may see what is to be done when they are once engaged in it; and if possible, To inform our Country-men who are of that Communion, and to rescue them out of it.

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THE
AUTHOR
TO THE
READER.

RELIGION, as all other Vertues, has its excesses as well as defects: Impiety robs it, and Superstition dishonours it. At this very time the greatest part of the World may be divided into these two Vices: One half lives without any Piety or Religion at all, and the other expresses all its Worship in fantastick and foolish Devotion, which the love of Novelty has given birth to. There was never seen greater numbers of Men and Women Worshippers, & yet possibly there was never so few true Christians. To be truly devoted to Jesus Christ, we must crucifie the Flesh and our evil Desires: Now that Religion which opposes our Lusts, being a little troublesome, certain men to make it more pleasant, have reduced it into little Acts of Devotion suitable to our corrupt Inclinations: and indeed they find Disciples enough who are proud of this New-way of being Religious; for that Religion which is easiest and makes the finest outward shew, is that which comes the nearest to the depraved Appetite of the World, and that which has least of the Spirit of Christianity, is that which draws after it the greatest number of Disciples. But mistake not, 'tis not the

the intention of this little Discourse to condemn that sincere respect and true love which Christians ought to bear the Mother of our Saviour, as well as to the other Saints: I am sensible how much these performances partake of Religion; nay, how much 'tis possible for Images to help the Devotion of the Faithful: I onely undertake to discover the Superstition and Abuses that are crept in, and to condemn those Novelties which so disfigure the Church, and which it is certain, is one of the greatest, and a very just obstacle to the Conversion of those who are Separated from us; neither do I at this time intend to reprove all the Follies and Errours in this kind; indeed I take a little notice of the Slavery to MARY, but I meddle not with the Devotion to the Holy Heart of the Virgin, nor with that Hymn, Glory be unto GOD and to MARY, nor with divers others which may be seen in a Book entitled, The Country-Christian, &c. No, these are such that of themselves make noise enough in the World. Some men proclaim mighty Indulgences for those who shall say, Glory be to GOD and to MARY: 'Tis true, there is a person has taken care to undeceive the People in this matter, and he has writ about it to Rome, and is well informed that a Memorial was there presented to get this Devotion authorized by the Pope, but he would not grant it, and refused his so much solicited Brief. But I wish some body else would employ both their Learning and Zeal in examining the merits of this other piece of Devotion, viz. The Heart of the Virgin; because that under this Title they are now labouring to Constitute or Erect a new Society or Order: But truly I could not excuse my self in this place from saying something concerning The Devotion of the Slavery to MARY, being the most famous, and which in a little time ran through Germany, France, and Italy, where thinking to spread it self, it was quite lost; for when it was perceived, that notwithstanding particular Prohibitions of it, yet this New-found Piece of Devotion began to

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fix even in Rome it self; then it, and all the Books in its
favour, were by the sacred Congregation solemnly Condemn-
ed as an abuse of the Peoples Devotion ——— I hope these
Advices here given, are very conformable to the Sentiments
of the Roman Church: however the very design of this lit-
tle Tract is, to shew, That Religion ought not to consist in a
Fashionable Devotion, that the Spirit of it should be the
same with that of the Gospel, and that our whole Business is
to know Jesus Christ that we may Adore Him, and to love
Him that we may serve Him, having no trust or confidence
but in His Merits, and giving all Glory to Him.

Advice I.

Advice I.

To those who perswade themselves that though they live sinful lives, yet they may be assured of their Salvation, if they do but perform some Devotion to the Blessed Virgin.

PRAISE out of the mouth of a Sinner is not Ecc. 15. acceptable: And my beloved dwells not in Wisd. 1. that heart that is a slave to sin. It is great madness in those therefore who persevere in a wicked life, to think that the love they bear me will do them any good: those who do not please God, please not me; and 'tis my desire that those who pretend to admire and love my Graces, should imitate my Vertues.

It is true that I am the Refuge of Sinners; but do not deceive your selves, I am not of Impenitents. If you Deut. 6. love me, do that which I most desire: Love the Lord Luke 10. 27. your God with all your heart, with all your soul, and with all your strength.

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To those who blindly believe every thing that is told them of the Revelations, Apparitions, or Prerogatives of the Virgin, and so put a false confidence in Her, that with greater license they may live wicked Lives.

Believe not every spirit, but try the spirits whether they 1 John 4. 1. are of God: Be not so easie to believe for a truth, every thing that is writ and said concerning Apparitions

2 Tim. 4. 4.

or Revelations, which are pretended from me, nor those powers and advantages which they say I have receiv'd and am endow'd with: Do not you be like those who turn away their ears from the Truth, and give heed unto Fables.

You'll deceive your selves with a false trust, if you hope, that because you are my Devotes, I can save you from Hell, and make satisfaction for you, or that for your dry Devotion, I can defend you when you come to be judged.

I I I.

To those who believe themselves in the number of the Predestinate, if they have any Devotion to the Virgin; and who endeavour very little to love God, provided they have but any kind thoughts, or give any sign of their Devotion to Her.

THere is no such thing as true Love, without the love of him that made me: Do not fancy to your selves, that though you have not this love, yet you are Predestinated and chosen by God, because you have some honour for me; I would have you know that 'tis Charity, or the Love of God, that distinguishes the Children of God from those of the Devil, and that those who are predestinated by God, are so, because they are conformable to the Image of his Son.

*August. Tract.
5. in 1. John
Rom. 8. Gal.
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Know also, that none but they who have crucified the flesh and the evil desires thereof, belong to *Jesus Christ*; therefore 'tis certain, that those who have not crucified the flesh, but fulfil the desires thereof, are not the Disciples of *Jesus Christ*, and by consequence have no relation to me, whatever respect they bear me, or whatever service they do me.

I V.
To those who neglect Repentance, because they fancy God has not a heart to damn any who have but an outward shew of zeal for the Blessed Virgin.

THere is none has any priviledge to save an Impenitent Sinner from the eternal Flames, without Repentance, all your Devotion will never obtain your Pardon: Believe it for a great truth, that without repentance you shall all be damn'd, without any regard whether you are of my Devotes or no. *Luke 13.*

They speak very false who say, I have ever deliver'd any Sinner who was not truly penitent: and it will avail a man nothing to his Salvation to have used my Name in some Prayers, or that he bears any mark of Devotion to me, or that he is of an Order or Society instituted in honour to me.

Suffer not your selves to be abused by the Devil, who under pretence of this shew of Piety exterior, because 'tis easie and pleasing, often betrays Sinners into a fatal security, which makes them neglect the mortification of their Lusts, and delay their Repentance and a holy Life, making them presume solely upon the Mercy of God and my Prayers, as if these would never fail.

Far be it from me to defend these false Worshippers at the Day of Judgement; I shall rather be the first to accuse them, and demand vengeance for the wrong they do me in thinking and saying, That I am the Patroness and Advocates of their injustice and impious lives, and that I protect impenitent Sinners.

Let them not think that I have any compassion, or *Prov. 1.* shed any tears for those whom my Son condemns: His will is in all things the rule of mine; I will all he wills: So that it is impossible that I should not approve of the

Jerem. 2. 13.

Judgement which he pronounces against them, much rather I shall laugh with him, and shall at the hour of their death mock at them, who have lean'd upon a Reed, and fondly believ'd that this slight Devotion, without a thorough Conversion of heart, would be able to save them. To these it will be that this Sovereign Judge shall with great justice say, *They have forsaken me the fountain of living water, and have hew'd them out cisterns, broken cisterns, that can hold no water.*

V.

To those who think that though they have no love for God, yet they may be saved by supplicating our Lady.

Matt. 7. 21.

MY Son has told you, That not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doth the will of my Father which is in heaven. Can you believe now, that you shall prevail sooner in supplicating me, *Our Lady, our Lady?* No, and may it please God to take such thoughts from you, and to pardon you for thinking that I have either more power, or more mercy than *Jesus Christ*.

1 Cor. 13. 1.

Believe rather, that though one could speak with the tongue of men and angels, he is become but as sounding brass, or a tinkling cymbal, which onely beats upon the Ears and never touches the Heart, if he has not *Charity* or the love of God. Be ye very well assured then, that whatever Praises you bestow upon me, if it were even in the Quire of Angels, and what ever Prayers you direct to me, if you love not God, I shall never look upon you, but esteem you as if you had never been.

V I.

To those who in giving all Honour to the Virgin, forget their Duty to God, as if it were not from him that she her self derives all her own happiness and glory.

Neither is that love nor praise acceptable, which does not acknowledge God the Author of all things: It is to him alone that all praise, all honour, and all glory are due, neither is it my own glory that I seek. I seek the glory of him onely, who by his power hath created me, and by his mercy hath redeemed me. The praises which are given me, do me no honour, but cover me with shame and confusion, unless they were principally given to God, to whom I owe all that is in me: *S. Aug. Vita. Relg. c. 55.* the praises which are bestow'd on me, if they terminate in me are vain; but those which are given me as the Mother and Servant of my Lord, are most holy Duties.

Let that Crown which I have been never so much excellent above the other Saints, yet I humbly lay it at the feet of the *Lamb*, acknowledging that *of my self I am nothing*, and that even as you, I am his Servant.

Learn therefore, that in all the praises which you give me, it is God which you ought principally to honour, and with me to glorifie him who hath regarded *the low estate of his hand-maid*, and in me *hath done great things*. *Luke 1. 42.* And when you address your Prayers to me, ask me onely that I would intercede with God, and supplicate him for your infirmities.

V I I.

To those who Pray to the Holy Virgin as if she had more goodness and mercy than Jesus Christ, and so put more confidence in her intercession than in the Merits of her Son.

DO not divide your heart and its affections in such a manner, as to love me and not God, for whose sake alone you ought to love me: I would not rob God of any thing, nor share with him in his Incommunicable Attributes. God who is of infinite Goodness, and infinitely deserves to be loved, requires all your love, and would even drain your hearts.

If you must honour me with a Religious Worship, do it not as if you could not obtain that from God, which you expect from me: But above all, never say, That if you had not me, you should despair; for 'tis in *Jesus Christ* that you ought to put all your trust, and 'tis his goodness that will not suffer any that belong to him to despair.

V I I I.

To those who pay their Homage to the Holy Virgin as to some inferiour Divinity, and who believe that without her, there is no approaching God, even through Jesus Christ himself.

DO not make your Prayers to me, as if without my favour *Jesus Christ* could not give you access to the Throne of his Father: But believe, that *as there is but one God, so there is but one Mediator between God and men, Jesus Christ*: It is he that is our Advocate with the Father, and intercedes for us; 'tis he who is the Gate, and

1 Tim. 2.

1 John 2.

and the Way, the Truth and the Life, and none can go to Rom. 8.
the Father but by him. We ought not to expect *Salvati-* John 10. &
on from any other. There is no other Name given under ¹⁴
Heaven, whereby men can be saved but the Name of Jesus Rev. 1.
Christ my Son. It is he that is *Alpha* and *Omega*, the Be Col. 3.
ginning and the *End*: It is he that is *All in All*: Do
 not honour me then as if I were some inferiour Goddess.

I X.

*To those who make the Virgin Mary the Media-
 trix between men and Jesus Christ, as if she
 had some Merit in her self, which she had not
 received from her Son.*

L Et those who call me their *Mediatrice* and *Advocate*, not
 speak in that sence in which it belongs onely to my
 Son to be the Mediator and Advocate of Mankind: 'Tis
 he who is called the Mediator of the *New Testament*, 'tis Heb. 9. 15;
 he onely who by his Merits hath appeased the anger of Col. 1.
 God, 'tis he onely who hath reconciled God and men,
 'tis he who hath trodden the *Wine-press* alone. I beseech *Ijai.* 63. 3.
 you therefore, do not attribute these qualities to me, for
 if I have had the happines to please the most High, it
 has been solely in and through *Jesus Christ*, my Saviour
 and Redeemer. Is it I that was Crucified for you? or *I Cor.* 1. 13;
 were you Baptized into my Name.

X.

*To those who give the same Titles of Honour
 to the Virgin Mary, which ought to be given
 to God onely.*

IF you love and honour me as one who, for you, plead
 all the Merits of my Son with God, you do well;
 but have a care of going beyond the truth, and let not
 the:

Exod. 2. &
N. i. 42.

the excess of your zeal, attribute that to me which is onely due to God. I know how jealous he is of his honour, and that he cannot endure it should be given to another: Do not you fall then into the damnable Errour of those Hereticks, the *Collyridians*, of whom *St. Epiphanius* speaks, whose best piece of Religion it was to rob God to enrich me, and who fancied they honour'd me very much in dishonouring God.

Pray speak freely: Do you not think you wrong God when you tell me, I am *Almighty*, or when you call me *Joint-Redemptrix* and *Joint-Saviouress*? and is it not boldly limiting the Power of Almighty God, to say, He neither made, nor can make a Creature more perfect than I am? As if the making of one poor Creature could quite disable the Almighty Power of a God? I beseech you let not your zeal any longer carry you into these excesses.

Neither allow your selves any longer in that liberty of speech, That it is lawful to appeal from God's Tribunal to mine, or that I, with my Son have [a different] or [a separate] Empire from the Father: Believe me, I have nothing which is not theirs, nor any thing which is not subject to them, and which I entirely submit not to them.

These excessive praises displease me, and I am griev'd with these your foolish Flatteries; I cannot endure any but what are pure, without access, true, and clear from suspicion.

In a word, if you'll have your Devotion please me, you ought to observe these two things, since you will needs Worship me. 1. Not to lead into Errour and Sin the simple and ignorant. 2. Not to give scandal to those of the Reformed Religion, and confirm them more in their ill opinion which they have of our Religion, and thus give them cause to reproach us: That you give me the same honour you give to God.

Do

Do not guide your selves by, and imitate the high fanciful flights and hyberbolical and false manner of speaking which some of *Our Saints* have used, and which are not to be practised, but with an extraordinary care and discretion; much less ought their high flown and overheated expressions to be still heightened and enlarged by you.

X I.

To those who make the Virgin Mary equal with God and with Jesus Christ.

THAT which is finite cannot be compared to that which in all its perfections is Infinite: Do not you any more therefore make me equal with God and with *Jesus Christ*. What if I should allow my self to be called the Morning-Star? Is this Star to be compared with the Sun of Righteousness? What if I am the Temple of God, his Throne, and his Dwelling? Surely he that dwells in the Temple, and sits on the Throne, and hath built this House, is infinitely greater than this Temple, or this Throne, or this House? *Matt. 23.*

The most excellent Creature that is, if compar'd with God, is as nothing: How dare you then be so bold to compare a Nothing to Infinite Majesty?

X I I.

To those who rob Jesus Christ of all Mercy, and give that Divine Attribute to the Virgin Mary.

IT ought not to be permitted any Christian to think or say, That *Jesus Christ* is a most severe Judge; but that I am the Mother of all Mercy, that he hath given Mercy to me, and hath onely reserved to himself his Ju-

St. John 3. 17. *Justice: Whereas God is a Being uncompounded, an Essence most simple and pure, and his Mercy cannot be separated from his Justice; and Jesus Christ came not into the World to condemn it, but to save it. I must deal plainly with you, I have no other compassion for Sinners, but what he gives me, and I can onely help them according to his good pleasure.*

XIII.

To those who depend so much on the Virgin Mary, that they never have recourse to Jesus Christ.

Luke 15 & 19. *Y*OU ought to believe that 'tis *Jesus Christ* who is the inexhaustible Fountain of all Grace and Mercy; that 'tis he who receives Sinners and eats with them; that 'tis he who is come to seek and save those who were lost; that 'tis he who calls, and would ease them that are weary and heavy laden; and in a few words, that 'tis he who has made himself your Brother, and though he was God, yet could take upon him the form of a Servant, and from supream Greatness has abased himself to the infamy of the Cross; that he left Earth and ascended into
 Matt. 12. *Heaven, was onely to draw all men after him, and to take away that fear which would either have kept us at distance, or have quite hindred us from approaching the Blessedness thereof.*
 Phil. 2. *St. Jo. 12. 32.*

Draw near then with confidence to the Throne of Grace. If fear keeps you back, I am willing to assist you all I can thither, and pray for you; but by no means will I allow that you depend on me.

X I V.

To those who prefer their Devotion to the Virgin, before their Love to God, and neglect the trust which they ought to put in him.

THe greatest fervour of your love ought to be for God and not me: 'Tis in him and not me, in whom you ought to put your trust and confidence. Leave off then serving me more than you do God; 'tis he that ought to be All in All to you: Let it be to him therefore that you give all the services and love which is possible for you; for he created you to love him above all things. If you bear me any love, know that it ought no more to terminate on me than your respects: I am at most but an instrument, or the means to present the prayers of your heart to God. Let me advise you not to stop in the middle and forget the end, which can only be God; 'tis to him alone to whom all that you are, or have, or can do, ought to tend and be directed.

X V.

To those whose Devotion 'tis to call themselves the Slaves of the Virgin, and to wear little Chains of Gold or Silver as marks of this Slavery.

IT belongs to Children onely, and not to Slaves truly to love: Do not make your Devotion therefore to consist in calling your selves my Slaves; men are Slaves to God onely, who created them, and to *Jesus Christ*, who hath bought them with a Price; 'tis the right of a Lord to have a Sovereign Power of Life and Death over his Vassals. This Power takes from them all liberty and right in any-wise to dispose of themselves. Now

1 Cor. 7.

over men such a power can onely belong to God, who alone is their Sovereign Lord, and to whom they owe all that they are; you have been Redeem'd, and the Blood of the Son of God was the Price of your Redemption: being then free, by the freedom which *Jesus Christ* hath purchased for you, you ought not to be the Slaves of any Creature.

And if you cannot be my Slaves, what a folly is it falsely to honour your selves with that Title, and even to bear the marks of it upon you? 'Tis the World and not me, that these vain submissions and empty complements do please.

Matt. 4. 10.

Truly to honour me and the other Saints, you ought to give us onely a sort of Worship of Respect, of Love, and of Fellowship, and reserve to God alone the Adoration which is called *Latria*, and which is due onely to the Divinity: Take care then that your Respects to me do not degenerate into this kind of Adoration, and in thinking to honour me, you sin not against God, and transgress this Law, *Thou shalt worship the Lord thy God, and him onely shalt thou serve.*

X V I.

To those who take a great deal of care to adorn the Chappels and Images of the Virgin, whilst they neglect the Poor, which are the true Images of Jesus Christ.

TRue Love is always regular: Do not persuade your selves that you love me dearly, because you cloath my Images with rich Silks, and adorn them with Jewels and precious Stones, whilst you neglect *Jesus Christ*, whom you see naked in his poor Creatures, perishing with hunger and cold.

You never have, nor shall hear, that any were condemn'd

demn'd because they have not adorn'd Churches; but you know very well, that those who have not pity on the Poor, are threatn'd with the torments of Hell fire.

Chrysost. Hom.
1. in Matt.

Vanity of Vanities! A Vanity as foolish as vain! The Church and her Walls are splendid and shine, whilst the Poor, who are my Images, are cover'd with nothing but grief and misery: Her very stones are over-laid with Massy Gold, whilst her poor Children are quite naked.

S. Bern. Apol.
ad Guill. Ab.

And I do not intend to blame those who present rich Vessels of Gold, and other pretious Ornaments to the Church: I only say, That before all these things, compassion to the Poor ought to be shew'd in relieving their necessities: If therefore you have a mind to give something for the ornament of a Church that wants it, I praise your Piety; but I am sure you had much better first of all take care to cloath *Jesus Christ* in the Poor of this World; after that, you may if you please, deck up that sacred place the Church. But 'tis upon the Poor you ought to pay the first homage to God; and there present him with your first offerings: You ought therefore so to govern your Devotion, as may gain honour and advantage to *Jesus Christ*, who is the Brightness of the Glory, and the substantial Image of God, rather than to an insensible and dead figure of a poor Creature as I am: Do you think I can like to see my Images shine in the midst of Lights and Lamps, whilst the Altars and Tabernacles (in which rests, as you say, the very Body of my adorable Son) are covered with dirt and dust, and without any lights, and devoid of all ornaments?

It is very much to be fear'd, that such an odd extravagant Devotion, proceeds rather from a crooked Will, which seeks to gratifie its own inclinations, or from some mean worldly ends and designs, rather than from a hearty true love which seeks nothing but my glory in that of God's.

XVII.

To those who put their trust in Images, as if there were some Divine Power in them; and who imagine a great difference between some of the Images of the Virgin, and that some are better than others: As if in effect it were not all one and the same to Worship me under any one of these various Figures, and in any place?

Council. Trent.
Sess. 25. c. 1.

TO love an insensible Creature, is not true love: Put not your trust therefore in any of my Statues or Images; let what Miracles will be told of them, they have no vertue or power in them, for they are nothing but Wood or Stone. May they who put their trust in them be like them.

You are miserably cheated if you think that I am either black or brown, as I am represented by these Images and Pictures; or that when you worship me at *Mont-ferrat*, I am not the same as at *Mont-aign*; neither would I have you contend any more about the Complexion or Shape of my Images; nor would I have you wrangle and quarrel about worshiping me in one place rather than in another: I am helpful to you in all places alike, neither can I tell you why this is so, it has pleased the Wisdom of God to conceal that; but trouble not your selves about these things; I would have you stedfastly believe, That 'tis to God, and not to me, to whom you ought to give all honour and glory, when-ever you are sure of any Miracles done, and acknowledge him and not me the Author of them; For neither is *he that plants, nor he that waters any thing, but God that giveth the increase.* Glorifie God who hath given such power unto men.

1 Cor. 3. 7.
Matt. 9. 8.

X V I I I.

To those whose Zeal makes them attribute a thousand new Vertues and Prerogatives to the Blessed Virgin, and who maintain them with as much heat and passion as any Article of their Christian Faith.

That cannot be true Love which engages men in foolish Disputes: Do not trouble your selves and strive about words, and devour one another about the Favours and Prerogatives you fancy I enjoy: What good end can this serve? Truly it onely turns the hearts of them who hear of these things. Is it not a sinful rashness in you, not onely to meddle with, but positively to affirm, that which God has never reveal'd, nor the Church thought fit to determine? Study to shew your selves approv'd unto God; rightly divide the word of Truth, and reprove the words and actions of the wicked and prophane. 2 Tim. 2. Gal. 2. 2 Tim. 2. v. 15.

Happy is he that with the Apostle, desires to *know nothing but Jesus Christ, and him crucified*: And who continually uses this excellent form of Praise:

Now unto Him that is able to keep you from falling, and to present you faultless before the presence of his Glory with exceeding Joy; to the onely Wise God our Saviour, be Glory and Majesty, Dominion and Power, both now and ever. Amen. Jude v. 24, 25.

The

The Prayer of a True Votary to the Virgin.

Holy Mary, Mother of God, by that honour you have ac-
quir'd with the Almighty, supply what my weakness
cannot give him; and obtain for me, from your dearly be-
loved Son, the Grace to love and serve the Father Eternal
with my whole heart, as the onely cause of all my Happiness
and Blessings, and Jesus Christ his Son as our Mediator.
This I know you onely desire, and that you seek no other
thing, than that God should be glorifi'd through Jesus Christ
our Lord. Amen.

Permissio

Permission of the Ordinary of Gant.

IN these *Advices* I find nothing but what is very agreeable to true Religion, and capable to promote it, much less therefore any thing against it : It condemns the false Worship in use, and faithfully teaches how to adore God and Jesus Christ, and honour his Mother. This made me judge it very necessary to be printed.

Given at Gant the
Eve of All-Saints,
1673.

J. Gillemans, Divine, Canon,
and Arch-Priest
of Gant, and Censor of
Books.

Approbation of the most Illustrious and most Reverend Father, the Lord Bishop of Mysia, and Suffragan to the Arch-Bishop of Cologne, and likewise that of the Vicar General.

I Have twice read that little imprinted Tract which was sent me, entituled, *Friendly Advices, &c.* I read it with an intent to raze out what I should find amiss; but not finding any thing either against the true Faith or good Manners, I can say a great deal in its behalf, in case any body make it needful; but I would fain believe that no person will put me to that trouble: Indeed these *Advices* need not my Recommendation, and they are able also to keep me from the Reproaches of the Foolish. If any person shall speak against these *Advices*, or tax the Innocency of the Author, let him assure himself, that he shall find enough besides me to correct the folly of his Zeal: For my part, I am resolved to be on their side,

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who

who have no such practices as this Author reproves. This, in short, is my Opinion, both concerning the honour we ought to give God, and that which we should give the Blessed Virgin *Mary*.

Given at Cologne the ¹⁶⁷⁴ *Second of January,* *P. de Waleinburgh, Bishop of Myfia, and Suffragan to the Arch-Bishop of Cologne.*

I am of the same Judgement.

P. Auslemius, Vicar-General of the same Province.

Approbation of the Doctors in Divinity at Cologne.

THese friendly *AdVICES* are indeed truly kind, since they plainly declare to the indiscreet Votaries of *Mary*, That it is not in *Mary*, although she be greater than ever any Mother was, but in *Jesus Christ*, her Son (who is above all that is called Great, and is the only Mediator between God and men) in whom we ought to hope for eternal Happiness, through the practice of Holiness and true Piety: And to perswade men to this practice, I think fit this little Discourse should be printed: This is my Opinion of it.

Werner Franken, D. D. and Dean of the Holy Apostles.

I Am of the same Judgement, and I beseech God that upon all the Feasts kept in honour of the Virgin, it would please him to inspire the Pastors and Teachers faithfully to give these Instructions and Exhortations to the poor ignorant people; and thus they would very much promote the love we owe to God, and Piety towards men, and the true honour we ought to give our Lady.

*Given at Cologne
the 12th of Ja-
nuary, 1673.*

*Henry Patrick, Doctor
and Professor in Di-
vinity.*

Approbation of the Curate of St. Cunibert.

THe *Advices*, &c. contain Doctrines perfectly pure and solid, and there is not any one proposition contrary to the Christian Faith, nor which deserves a more severe censure. *This is my Opinion.*

*Dated at Cologne
the 15th of Ja-
nuary, 1674.*

*John Polch, Curate of
St. Cunibert.*

Besides

Besides these Approbations, it had also the Approbation of the Divines and Canons of *Mannes*, of the University of *Lowain*, of the Dean, and of the Prebends of *Lillo*, and lastly of the Bishop of *Tournay*, who recommends it, as full of solid Piety, and very fit and necessary to draw people out of those Errours and abuses, into which their fond Devotion, and superstitious thoughts for the Virgin, had led them.

Henry Parrick, Doctor
and Professor in Divinity.

Given at Cologne
the 15th of June
1675.

Approbation of the Curate of St. Christopher

The Curate of St. Christopher, who contains certain Doctrines, is fully true and solid, and there is not any one proposition contrary to the Christian Faith, nor which deserves more severe censure. **ST. NICHOLAS** Opinion.

John Baptist, Curate of
St. Christopher.

Given at Cologne
the 15th of June
1675.

